PROTOCOL

#3

Of the Protocols of the Learned Elders of Zion

TRANSLATED BY JOHN LITTERAL

From the 1922 Edition:

THE PROTOCOLS OF THE LEARNED ELDERS OF ZION

The Worldwide Secret Conspiracy

Printed and Published in Berlin

PREFACE

Below is an English translation from the Russian text of Protocol THREE. This particular edition of the Protocols is based upon the text by S. A. Nilus. Though the text is close to his original version of the Protocols by Nilus' EDITION of 1905, this 1922 version does have some variant readings. Most of the variants are very minor and do not change the meaning of the text, but there are some places where there are some omissions and some additions. I have carefully compared both texts and made footnotes showing where there are significant variant readings.

There are some different versions of the Protocol that were published. Here are the following:

1903: Publication of original Protocols in 'Znamia' ('The Banner') by Pavlov Krushevan in a series of seven installments beginning in September.

1904: Partial republication in the third edition of Ljutostansky's 'Talmud I everi' (cleared for publication by censor on the 3rd of November 1903), this includes the first suggestion of a link to Zionism.

1905: Sergei Nilus publishes a longer and heavily-edited version of the Protocols as an appendix to his book about the coming of the Anti-Christ: 'Velikoe v Malom' ('The Great in the Small') in addition to three anonymous editions which are shorter than Krushevan's original that date from this time. Introduction of Freemasonry into and the removal of Old Testament references from the text.

1906: Georgi Butmi de Kacman publishes a different version of the Protocols as an appendix to the third edition of his book 'Vragi Roda Chevlovecheskago' ('Enemies of the Human Race') (preface is dated 5th of December 1905).

1907: Georgi Butmi de Kacman publishes a slightly re-edited version of the Protocols as an appendix to the fourth edition of his book 'Vragi Roda Chevlovecheskago' ('Enemies of the Human Race').

1911: Sergei Nilus re-publishes his book 'Velikoe v Malom' ('The Great in the Small') in a second edition: no substantial change to the Protocols text.

1912: Sergei Nilus re-publishes his book 'Velikoe v Malom' ('The Great in the Small') in a third edition: no substantial change to the Protocols text.

1917: Sergei Nilus re-publishes his book 'Velikoe v Malom' ('The Great in the Small') in a fourth edition: a substantial change to the Protocols text and the beginning of the attribution of the Protocols to Theodor Herzl.

PROTOCOL 3

THE SYMBOLIC SERPENT AND ITS SIGNIFICANCE.* **3:1 Today I can tell you that our goal is just a few steps away. There is a short distance left, and the entire path we have traveled is ready to close its cycle of the Symbolic Serpent, as we signify our people. When this circle closes, all European states will be closed by it like a tight vise.	**СИМВОЛИЧЕСКИЙ ЗМЕЙ И ЕГО ЗНАЧЕНИЕ.* Сегодня могу сообщить, что наша цель уже внескольких шагах от нас. Остается небольшоепространство, и весь пройденный нами путь готов ужесомкнуть свой цикл Символического Змия, каковым мыизображаем наш народ. Когда этот круг замкнется, всеевропейские государства будут им замкнуты, каккрепкими тисками.
THE INSTABILITY OF CONSTITUTIONAL SCALES, TERROR IN THE PALACES. **3:2** Modern constitutional scales will soon fall over, because we have not set them with precision, so that they will not stop wobbling until their holder is worn out. The goyim assumed that they had bound it tightly enough, and they all expected the scales to balance. But the holder - the Reigning Ones - are overshadowed by their representatives, who are foolish, carried away by their unchecked and unaccountable power. They owed this power to the terror imposed on the palaces. Having no access to their people, to their very society, the Reigning Ones can no longer collude with them and strengthen themselves against the powers-seekers. The seeing power of the royal and the blind power of the people, which we have separated, have lost all significance, for separately, like a blind man without a stick, they are weak.	*НЕУСТОЙЧИВОСТЬ КОНСТИТУЦІОННЫХЪ ВѢСОВЪ, ТЕРРОРЪ ВО ДВОРЦАХЪ.* Современные конституціонные вѣсы скоро опрокинутся, потому что мы установили ихъ не съ точ-ностью, для того, чтобы они не переставали колебаться, пока не перетрется ихъ держатель. Гои предполагали, что они его достаточно крѣпко сковали и все ожидали, что вѣсы придутъ въ равновѣсіе. Но держатель — Царствующіе — заслонены своими представителями, кото-рые дурятъ, увлекаясь своей безконтрольностью и без-отвѣтственной властью. Властью же этой они обязаны навѣянному во дворцы террору. Не имѣя доступа къ своему народу, въ самую его среду, Царствующіе уже не могутъ сговориться съ нимъ и укрѣпиться противъ властолюбцевъ. Раздѣленныя нами зрячая царская сила и слѣпая сила народа потеряли всякое значеніе, ибо от-дѣльно, какъ слѣпецъ безъ палки, онѣ немощны.
POWER AND AMBITION. **3:3** In order to incite the power-seekers to abuse their power, we pitted all our forces against each other, by developing their liberal tendencies towards independence. In this way, we have stirred up all kinds of enterprise, we have armed all sides, we have made the government the target of all ambitions. We have turned the state into an arena where turmoil is played out… A little longer and disorder and bankruptcy will appear everywhere.	*ВЛАСТЬ И ЧЕСТОЛЮБИЕ.* Чтобы побудить властолюб-цевъ къ злоупотребленію властью, мы противопостави-ли другъ другу всѣ силы, развивъ ихъ либеральныя тенденціи къ независимости. Мы въ этомъ направленіи возбудили всякую предпріимчивость, мы вооружили всѣ партіи, мы поставили власть мишенью всѣхъ амбицій. Изъ государства мы сдѣлали арены, на которыхъ ра-зыгрываются смуты... Еще немного и безпорядки, бан-кротства появятся всюду.

PARLIAMENTARY SPEECHES; PAMPHLETS, ABUSE OF POWER.

3:4 Inexhaustible talkers turned *parliaments and administrative assemblies into speaking contests. Brave journalists, ruthless pamphleteers attack the administrative staff on a daily basis; the abuse of power will finally prepare all the institutions for the fall and everything will fly upside down under the blows of the crazed mob.

ПАРЛАМЕНТСКІЯ ГОВОРИЛЬНИ; ПАМФЛЕТЫ, ЗЛОУПОТРЕБ-ЛЕНІЯ ВЛАСТЬЮ.

Неистощимые говоруны превратили въ ораторскія состязанія парламенты и административныя собранія. Смѣлые журналисты, безцеремонные памфле-тисты ежедневно нападаютъ на административный пер-соналъ; злоупотребленія властью окончательно подго-товятъ всѣ учрежденія къ паденію и все полетитъ вверхъ ногами подъ ударами обезумѣвшей толпы.

ECONOMIC SLAVERY, "THE RIGHTS OF THE PEOPLE."

3:5 Peoples are chained to hard labor by poverty more than they were chained by slavery and serfdom. They could be freed from those somehow or another, they could be reckoned with, but they can't free themselves from the poverty. We have included in the Constitutions rights that are fictitious, not real rights for the masses. All these so-called "rights of the people" can exist only in an idea that is never realized in practice. What does it mean to the laboring class worker, bent over his hard work, crushed by his fate, for talkers to get the right to talk, for journalists to write all kinds of nonsense along with their work, since the laboring class has no other benefit from the Constitution than the pitiful crumbs we throw them from our table for casting their votes in favor of our regulations, our minions, our agents?

Republican rights are a bitter irony for the poor, because the necessity of almost daily labor does not give them the real use of them, but it takes away from them the guarantee of constant and reliable earnings, making them dependent on the strike of their masters or associates.

ЭКОНОМИЧЕСКОЕ РАБСТВО, «ПРАВА НАРОДА».

Народы прикованы къ тяжелому труду бѣдностью больше, чѣмъ ихъ приковывало рабство и крѣпостное право. Отъ тѣхъ такъ или иначе могли освободиться, могли съ ни-ми считаться, а отъ нужды они не оторвутся. Мы вклю-чили въ конституціи такія права, которыя для массъ являются фиктивными, а не дѣйствительными правами. Всѣ эти, такъ называемыя, «права народа» могутъ су-ществовать только въ идеѣ, на практикѣ никогда неосу-ществимой. Что для пролетарія труженника, согнутаго въ дугу надъ тяжелымъ трудомъ, придавленнаго своей участью, полученіе говорунами права болтать, журна-листами права писать всякую чепуху наряду съ дѣломъ, разъ пролетаріатъ не имѣетъ иной выгоды отъ консти-туціи, кромѣ тѣхъ жалкихъ крохъ, которыя мы имъ бросаемъ съ нашего стола за подачу ими голосовъ въ пользу нашихъ предписаній, ставленниковъ нашихъ, на-шихъ агентовъ?

Республиканскія права для бѣдняка — горькая иронія, ибо необходимость чуть не поденнаго труда не даетъ имъ настоящаго пользованія ими, но зато отнимаетъ у нихъ гарантію постояннаго и вѣрнаго заработка, ставя его въ зависимость отъ стачекъ хозяевъ или товарищей.

KULAKS AND ARISTOCRACY.

3:6 Under our leadership, the people are destroying the aristocracy, which is their real defense and sustainer, for the sake of their own benefits, which are inseparable from the people's welfare. With the destruction of the aristocracy, however, it falls under the oppression of the *kulaks, the profiteers who have imposed a ruthless yoke on the workers.

КУЛАЧЕСТВО И АРИСТОКРАТІЯ.

Народъ подъ нашимъ руководствомъ уничтожаетъ аристократію, которая есть его настоящая защита и кормилица ради собственныхъ выгодъ, неразрывно связанныхъ съ народнымъ благосо-стояніемъ. Съ уничтоженіемъ же аристократіи онъ под-падаетъ подъ гнетъ кулачества, разжившихся пройдохъ, насѣвшихъ на рабочихъ безжалостнымъ ярмомъ.

THE ARMY OF THE MASONIC-JEWS.

3:7 *Then we must appear, supposedly, as the saviors of the worker from this oppression and offer him to join the ranks of our troops - socialists, anarchists, communists, to whom we always give our support out of the supposedly fraternal rule of the common human support of our social freemasonry. The aristocracy, which rightfully benefited from the labor of the workers, was interested in keeping the workers fed, healthy, and strong.

THE DEGENERATION OF THE GOYIM.

We are interested in the opposite, in the degeneration of the goyim. Our power lies in the chronic undernourishment and weakness of the worker, because *by all this he is entrapped by our will, and in his own power he will find neither strength nor energy to oppose it.

HUNGER AND THE RIGHTS OF CAPITAL.

Hunger creates the rights of capital over the worker more firmly than the aristocracy was given this right by the legitimate royal power.

3:8 By necessity and the envious hatred that comes from it, we move the mobs, and by their hands we wipe out those who hinder us on our way.

THE CROWD AND THE ENTHRONEMENT OF THE "UNIVERSAL LORD."

3:9 When the time comes for our Universal Lord to be crowned, the same hands will sweep away any obstacle that might be present.

АРМІЯ МАСОНО-ЕВРЕЙСТВА.

Вотъ тогда мы **должны** явиться, якобы, спасителями рабочаго отъ этого гнета и предложить ему вступить въ ряды нашихъ войскъ- соціалистовъ, анархистовъ, коммунистовъ, которымъ мы всегда оказываемъ поддержку изъ, якобы, братскаго правила обще-человѣческой солидарности нашего со-ціальнаго масонства. Аристократія, пользовавшаяся по праву трудомъ рабочихъ, была заинтересована въ томъ, чтобы рабочіе были сыты, здоровы и крѣпки.

ВЫРОЖДЕНІЕ ГОЕВЪ.

Мы же заинтересованы въ об-ратномъ, въ вырожденіи гоевъ. Наша власть — въ хроническомъ недоѣданіи и слабости рабочаго, потому что онъ всѣмъ этимъ закрѣпощается нашей волѣ, а въ своихъ властяхъ онъ не найдетъ ни силъ, ни энергіи для противодѣйствія ей.

ГОЛОДЪ И ПРАВА КАПИТАЛА.

Голодъ создаетъ права капитала на рабочаго вѣрнѣе, чѣмъ аристократіи да-вала это право законная царская власть.

Нуждою и происходящей отъ нея завистливой ненавистью мы двигаемъ толпами, и ихъ руками стираемъ тѣхъ, кто намъ мѣшаетъ на пути нашемъ.

ТОЛПА И КОРОНАЦІЯ «ВСЕМІРНАГО ВЛАДЫКИ».

Когда придетъ время короноваться нашему Всемірному Вла-дыкѣ, то тѣ же руки сметутъ могущее быть тому пре-пятствіемъ.

THE FUNDAMENTAL PRECEPT IN THE PROGRAM OF THE FUTURE MASONIC PUBLIC SCHOOLS. **3:10** The Goyim are accustomed to thinking without our best advice of science, so they do not see the urgent necessity that we, when our kingdom comes, will rigorously adhere to, namely: that public schools should teach the one true first of all sciences about the structure of human life, social life, which requires the division of labor and, consequently, the division of people into classes and sub-classes. It is necessary for everyone to know that equality cannot exist due to the difference in the purpose of the activity, that the one who by his act compromises an entire class and the one who does not affect anyone other than his honor cannot be equally accountable before the law.	*ОСНОВНОЙ ПРЕДМЕТЪ ПРОГРАММЫ БУДУЩИХЪ МАСОН-СКИХЪ НАРОДНЫХЪ ШКОЛЪ.* Гои отвыкли думать безъ на-шихъ лучшихъ совѣтовъ науки, поэтому они не видятъ настоятельной необходимости въ томъ, что, мы, когда наступитъ наше царство, будемъ неукоснительно при-держиваться а именно: что въ народныхъ школахъ надо преподавать единую истинную первую изъ всѣхъ науку о строѣ человѣческой жизни, соціальнаго быта, требующаго раздѣленія труда, а слѣдовательно раздѣ-ленія людей на классы и сословія. Необходимо чтобы всѣ знали, что равенства быть не можетъ, вслѣдствіе различія назначеній дѣятельности, что не могутъ равно отвѣчать передъ закономъ тотъ, кто поступкомъ своимъ компрометируетъ цѣлое сословіе и тотъ, кто не затрагиваетъ имъ никого кромѣ своей чести.
THE SECRET OF THE SCIENCE OF SOCIAL ORDER. The correct science of the social system, into the secrets of which we do not allow the goyim to enter, would show everyone that position and labor must be kept in a certain circle, so as not to be a source of human misery from the discrepancy between education and work. By learning this science, the nations will voluntarily comply with the *Jewish authorities and the system of government they have established. In the present state of science and the direction we have created for it, the people, who blindly believe the printed word, have, in their delusions, in their ignorance, hostility to all classes which they consider superior to themselves, because they do not understand the significance of each class.	*ТАЙНА НАУКИ СОЦІАЛЬНАГО СТРОЯ.* Правильная наука соціальнаго строя, въ тайны которой мы не допускаемъ гоевъ, показала бы всѣмъ, что мѣсто и трудъ должны сохраняться въ опредѣленномъ кругу, чтобы не быть источникомъ человѣческихъ мукъ отъ несоотвѣтствія воспитанія съ работой. При изученіи этой науки, наро-ды станутъ добровольно повиноваться **еврейскимъ** вла-стямъ и распредѣленному ими строю въ государствѣ. При теперешнемъ же состояніи науки и нами создан-номъ ея направленіи, народъ, слѣпо вѣрящій печатно-му слову, питаетъ, во внушенныхъ ему заблужденіяхъ, въ невѣдѣніи своемъ, вражду ко всѣмъ сословіямъ, которыя онъ считаетъ выше себя, ибо не понимаетъ зна-ченія каждаго сословія.
A GENERAL ECONOMIC CRISIS. **3:11** This hatred is further increased on the ground of a general economic crisis, which will stop business exchange transactions and the course of industry. Having created a general economic crisis by all the *stealthy ways available to us, with the help of gold, which is all in our hands, we will throw whole crowds of workers into the streets at the same time in all the countries of Europe. These	*ОБЩІЙ ЭКОНОМИЧЕСКІЙ КРИЗИСЪ.* Указанная вражда еще больше увеличивается на почвѣ общаго экономи-ческаго кризиса, который остановитъ биржевыя сдѣл-ки и ходъ промышленности. Создавъ всѣми доступ-ными намъ **подпольными** путями, съ помощью золо-та, которое все въ нашихъ рукахъ, общій экономи-ческій кризисъ, мы бросимъ на улицы цѣлыя толпы рабочихъ одновременно во всѣхъ

crowds will rush with pleasure to shed the blood of those whom they, in the simplicity of their ignorance, have envied since childhood and whose property they can then plunder.	странахъ Европы. Эти толпы съ наслажденіемъ бросятся проливать кровь тѣхъ, кому они въ простотѣ своего невѣдѣнія, завиду-ютъ съ дѣтства и чьи имущества имъ можно будетъ тогда грабить.
THE SAFETY OF "OURS." **3:12** They will not touch our [people], because the moment of the attack will be known to us and we will take measures to protect our own.	*БЕЗОПАСНОСТЬ «НАШИХЪ».* Нашихъ они не тронутъ, потому что моментъ нападенія будетъ намъ извѣстенъ и нами будутъ приняты мѣры къ огражденію своихъ.
THE DESPOTISM OF FREEMASONRY IS THE KINGDOM OF REASON. **3:13** We have convinced that progress will lead everyone to the kingdom of reason. Our despotism will be so, for it will be able to pacify all unrest by various severities, to eliminate liberalism from all institutions.	*ДЕСПОТИЗМЪ МАСОНСТВА — ЦАРСТВО РАЗУМА.* Мы убѣ-дили, что прогрессъ приведетъ всѣхъ къ царству разу-ма. Нашъ деспотизмъ и будетъ таковъ, ибо онъ съумѣ-етъ разными строгостями замирить всѣ волненія, вы-травить либерализмъ изъ всѣхъ учрежденій.
THE LOSS OF THE LEADERS OF FREEMASONRY AND THE "GREAT" FRENCH REVOLUTION. **3:14** When the people see all kinds of compromises and leniencies being made to them in the name of freedom, they imagine that they are the ruler and rush to power, but of course, like any blind man, they encounter a lot of obstacles: they rush to look for leaders, does not think of going back to the old ways and submits *obediently at our feet. Remember the French Revolution, to which we gave the name "Great": the secrets of its preparation are well known to us, for it was all the work of our hands.	*УТРАТА РУКОВОДИТЕЛЕЙ МАСОНСТВА И «ВЕЛИКАЯ» ФРАН-ЦУЗСКАЯ РЕВОЛЮЦЯ.* Когда народъ видитъ, что ему во имя свободы дѣлаютъ всякія уступки и послабленія, онъ воображаетъ, что онъ владыка и кидается къ власти, но, конечно, какъ и всякій слѣпецъ, натыкается на массу препятствій: бросается искать руководителей, не дога-дывается вернуться къ прежнему и слагаетъ **покорно** свои полномочія у нашихъ ногъ. Вспомните француз-скую революцію, которой мы дали имя «Великой»: тайны ея подготовленія намъ хорошо извѣстны, ибо она вся — дѣло нашихъ рукъ.
3:15 Since then, we have been leading the people from one disappointment to another, so that they, too, abandon us in favor of that Great King, the Despot of Zion's blood, whom we are preparing for the world.	Съ тѣхъ поръ мы водимъ народъ отъ одного разочарованія къ другому, чтобы онъ и отъ насъ отказался въ пользу того Великаго Царя Дес-пота Сіонской крови, котораго мы готовимъ для міра.
3:16 At present we, as an international power, are invincible, because when we alone are attacked, we are supported by other governments. The relentless wickedness of the goyish peoples, crawling before	Въ настоящее время мы, какъ международная сила, неу-язвимы, потому что при нападеніи на насъ однихъ, насъ поддерживаютъ другія государства. Неистощимая подлость гоевскихъ народовъ, ползающихъ передъ си-лой, безжалостныхъ къ слабости, безпощадныхъ къ про-ступкамъ и снисходительныхъ къ

power, ruthless to weakness, merciless to misconduct and lenient to crime, unwilling to tolerate the contradictions of the free system, patient to the point of martyrdom before the violence of bold despotism - this is what helps our freedom. They tolerate and endure such abuses from modern dictator presidents and prime ministers, for the least of which they would behead twenty kings. *THE ROLE OF SECRET MASONIC AGENTS.* **3:17** How can we explain such a phenomenon, such a lack of consistency of the masses in their attitude to events of seemingly the same order? **3:18** The explanation for this phenomenon is that these dictators whisper to the people through their agents, that by their abuses they are harming the states for the higher goals of achieving the good of the peoples, their international brotherhood, solidarity and equality. **3:19** And so the people condemn the right and excuse the guilty, becoming more and more convinced that they can do whatever they want. Thanks to this situation, the people destroy all stability and create disorder at every turn. *FREEDOM.* **3:20** The word "freedom" sets human societies up to fight against all authority, *even God's and nature's. That is why at our enthronement we will have to eliminate this word from the human lexicon as a principle of animal power that turns crowds into bloodthirsty beasts. **3:21** It is true that beasts fall asleep every time they drink blood, and at that time it is easy to put them in chains, but if they are not given blood, they do not sleep and fight.	преступленіямъ, не желающихъ выносить противорѣчій свободнаго строя, терпѣливыхъ до мученичества передъ насиліемъ смѣ-лаго деспотизма — вотъ что способствуетъ нашей не-зависимости. Отъ современныхъ президентовъ и премьеровъ диктаторовъ они терпятъ и выносятъ такія злоупотреб-ленія, за меньшее изъ которыхъ они обезглавили бы двадцать королей. *РОЛЬ ТАЙНЫХЪ МАСОНСКИХЪ АГЕНТОВЪ.* Чѣмъ же объ-яснить такое явленіе, такую непослѣдовательность на-родныхъ массъ въ отношеніи своемъ къ событіямъ, ка-залось бы, одного порядка? Объясняется явленіе это тѣмъ, что диктаторы эти шепчутъ народу черезъ сво-ихъ агентовъ, что они тѣми злоупотребленіями нано-сятъ ущербъ государствамъ для высшихъ цѣлей — до-стиженія блага народовъ, ихъ международнаго брат-ства, солидарности и равноправія. Конечно, имъ не го-ворятъ, что такое соединеніе должно совершиться толь-ко подъ нашей державой. И вотъ народъ осуждаетъ правыхъ и оправдыва-етъ виновныхъ, все болѣе и болѣе убѣждаясь, что онъ можетъ творить все, что ни пожелаетъ. Благодаря такому положенію народъ разрушаетъ всякую устойчи-вость и создаетъ безпорядки на каждомъ шагу. *СВОБОДА.* Слово «свобода» выставляетъ людскія об-щества на борьбу противъ всякой власти, даже Боже-ской и природной. Вотъ почему при нашемъ воцареніи мы должны будемъ это слово исключить изъ человѣ-ческаго лексикона, какъ принципъ животной силы, прев-ращающей толпы въ кровожадныхъ звѣрей. Правда звѣри засыпаютъ каждый разъ, какъ напьются крови, и въ это время ихъ легко заковать въ цѣпи, но если имъ не дать крови, то они не спятъ и борются.

3:1 The 1922 version omits the section about the Symbolic Serpent. I have added it to the text above.

3:6 kulaks [кулачества] the term which was used to describe peasants who owned over 8 acres of land towards the end of the Russian Empire. In the early Soviet Union, particularly in Soviet Russia and Azerbaijan, kulak became a vague reference to property ownership among peasants who were considered hesitant allies of the Bolshevik Revolution. During the Russian Revolution, kulak was used to chastise peasants who withheld grain from the Bolsheviks.

3:7 This 1922 version adds "The we must appear" [Вотъ тогда мы должны] The standard version does not have that small variant reading.

3:7 This 1922 version adds "by all this he is entrapped by our will, and in his own power he is not" [всѣмъ этимъ закрѣпощается нашей волѣ, а въ своихъ властяхъ онъ не]. The standard version does not have that addition.

3:10 Jewish [еврейскимъ] is not found in the standard version. This appears to be an interpolation in the 1922 version.

3:11 stealthy [подпольными] is not found in the standard version. The most common translation for подпольными is clandestine or underground.

3:14 obediently [покорно] is not found in the standard version.

3:20 This 1922 version omits "against every kind of authority [против всякой власти]. Natalie De Bogory's translation also omits it. Victor Marsen's translation did not omit it. Apparently De Bogory and Marsden did not use the exact Russian text of the Protocols.